

T H E

Barbinger of Light.

A
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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A CORRESPONDENCE in relation to spiritualism occupied the columns of the *Daily Telegraph* during the early part of last month, and attracted much attention and interest. It arose from a letter from an individual signing himself, "Vindex," who apparently writhed at the success of Mrs Britten's Sunday lectures, was desirous to put the law in motion, with the view of preventing a charge being made for admission; quickly following this was a short article, finding fault with the attachment of the name of a late respected Melbourne minister, to a communication purporting to come from him, and which appeared in this paper. This delighted the rabid opponents of spiritualism, and drew congratulatory letters from two of them "Excelsior" and "Spirit in the flesh," the former of whom characterises it as an "attempt to unhinge the faith of christians," and an act of wanton cruelty to the friends of the deceased. The unhinging objection can scarcely be regarded as a calamity if (as is the case with those so unhinged by spiritualism) the hinge of knowledge is substituted for the rickety one of blind faith; whilst in regard to the second one, the gentleman who supplies us with the communications, and who was a personal friend of the minister referred to, invites by his letter in the *Telegraph* the objectors to see him personally, being evidently conscious that he has ample justification for the course he has taken. A sympathetic nature is generally a truthful one, and the value of "Excelsior's" sympathy may be judged in connection with the remainder of his letter, which abounds in flagrant misstatements, such as "that its (spiritualism's) seances are all held in the dark," and an inference from this that spiritualists love darkness better than light, because their deeds are evil! That spirit communications have a "sensual tendency." That "self-denial is no part of the spiri-

tual creed." That "good old christian doctrine is superseded by that of self indulgence," &c., all of which statements those who have studied the subject well know to be absolutely false. The "spirit in the flesh" is of the same stamp, displaying similar ignorance of the subject he writes about, the same liberality in falsehood, and concluding with a whine of regret that the severe laws which used to be exercised against the Gipsies, cannot be brought to bear against spiritual mediums. Verily the spirit of religious persecution is not dead yet, as evidenced by the letters of these pseudo christian writers of the present day. The issue of the 14th ult., besides two short letters from "Lambda" and "Le vrai," giving facts, in refutation of the falsehoods of the letters previously referred to, contains an excellent one from the pen of Mrs Britten, who, declining to waste time in combatting the opinions of "Excelsior" and others proceeds at once to disprove their allegations enumerating a number of the most celebrated mediums, including Home, Slade, Ada Foye, and herself, who invariably sit in light circles, mentioning also that two of the Queen's daughters, with scores of their honored friends, sit in light circles to this day, and concluding by showing the utter fallacy of the second writer referred to. The same issue also contains a rather amusing leader on the manifestations at Cardiff, as recorded in Mr Lewis' letter, which appeared in our last. From this there is a lull for a few days, no letters finding their way into the columns of the *Telegraph* till the 18th, when "F. B. G." "Excelsior," and "a Spirit in the flesh," are allowed to fill nearly two columns with assertions, misstatements, and distortion of facts, and with this climax the editor announces the correspondence closed. We had, previously to this, given the *Telegraph* credit for fair play, in allowing an equal number of letters to appear on either side, but the closing of the correspondence in this abrupt manner, without allowing a reply to the assertions of those writers, whose mendacity has been proved, is certainly one-sided and unfair.

Pressure of space precludes our publishing a letter signed "A. L." refused by the *Telegraph*, and forwarded to us for insertion. It is an exhaustive reply to, and complete refutation of the statements and misstatements with which the letters referred to abound.

Arguments they are devoid of, and were it not that they tend to throw dust in the eyes of would-be investigators, they would be unworthy of notice. It is a repetition of the old tune over and over again; the calumny about R. D. Owen has been disproved times out of number, and yet, presuming on the ignorance of the masses, christians (?) of the stamp of "spirit in the flesh" rake it up and repeat it at every available opportunity. What is wanted to render harmless the venom of these people is the publication and wide circulation of the broad principles of spiritualism, as accepted by rational spiritualists, in all English speaking countries, embodying the Fatherhood of God, the brotherhood of man, salvation by works, and the supremacy of reason, in deciding moral and religious questions: Eclectic, Scientific, and progressive, Spiritualism has shown itself to be the religion adapted to the times; its army is ever moving forward undeterred by the many efforts of the (so-called christian) bigots, whose misrepresentations at the worst only serve to deter a few recruits from joining its ranks, a more united and energetic action on the part of those who know and appreciate its elevating philosophy, will eventually open the eyes of many who are at present blind to its beauties, and bring about a wider recognition of its principles.

COMMUNICATION FROM A LATE RESPECTED PREACHER.

ENQUIRY having been made as to the tendency of practical spiritualism as an aid to a pure life, the following answer was received:—

"Among the many other charges which have been urged against Spiritualism, by the church especially, is this:—that there is a direct tendency to lawlessness in regard to the conduct of life in its personal and relative associations. It is said that spiritualism leads to something more than indiscretion in the intercourse which takes place between the sexes; that it is subversive of all those rules of morality which the religion of Jesus insists on; and, that, if Spiritualism as a system was embraced universally, then society would become a very hot-bed of licentiousness, a hell upon earth. It shall be my endeavour to controvert this statement, and to point out that the very reverse is really the case; that it is because Spiritualism has found so little favour, and its dictates been so little practised, that the world is so full of evil; and that the social relations of man are in such a disorganised condition at the present day.

Spiritism as a theory, and Spiritualism as its practical outcome, are at the foundation of all true morality; the very backbone of social, as well as personal purity. The dictates of Spiritualism lead men into that just regard for their own character which is essential to a happy life, and ever teach the sacred regard which ought to prevail in the male and female mind, for the rights which the sexes involve, and the harmony which alone can minister to the growth of these two constituents of the human being. The disorders which arise from the inharmonious relations of the sexes, are the result of lawlessness, I grant, a neglect to study the laws which stand connected with man as a whole. But you might as well impute diseases of all kinds to spiritualism, as to say, that the disorders of the social life of man, are even ministered to, by the acceptance of that phase of life and experience which is involved in Spiritualism.

The tendency of Spiritualism is to purge the nature from the grossness which arises from a too great subservience to the claims of the fleshly senses. Spiritism teaches men to throw off the grosser particles of their nature, that they may become more alive to those higher claims which stand connected with their more interior and immortal existence. Everything which stands connected with the earthly life, being of a temporary cha-

racter, is but the servant to serve; and which must be regulated and governed absolutely, by those laws which are calculated to make that servant a blessing and not a curse to the individual, both in his personal and relative capacity. Now, the tendency of Spiritualism is to secure this end, because, its intention is to elevate the mind above those thick vapours of the fleshly life, wherein are to be found the tendencies to sexual disorder. Man is a regal being, intended to reign over and in the dominion of his own nature with all its vast and wonderful operations; and the dignity which he should aim at, and whereby he will become an object of respect to others, and regard to himself, is alone to be attained by the absolute control of the lower nature by the laws which operate from the higher. It is this which a true spiritism teaches, because the system itself involves the knowledge of these laws, and the method of their wise application. The system of spiritism is evolved out of a man's inner consciousness; the awakening of his better nature to a life of order and harmony; and, whereby the fair fields of human existence on the earth, are to be made as the garden of the Lord. It is to this the prophet Isaiah refers, when he speaks of the desert and the waste places blossoming as the rose; and the wild and noxious animal becoming as the gentle lamb. Spiritism is that inner kingdom of which Jesus speaks, when he said "the kingdom of God is within you." And which all must seek if they would enjoy the new life of which he also taught. It cometh not with observation; it ariseth as the result of the acceptance of the light which flows from above, into the recesses of man's interior nature when he submits himself to the reign of law, and himself becomes its faithful administrator. This is the true gospel to preach; agospel which is universal in its application; free to all; easier to some than to others, but equally adapted in degree, to introduce all, in due time, when accepted, to the green pastures of a true and happy life. I am well aware that both the nature and claims of spiritism are not understood by the professedly religious circles of society. They have been so long addicted to pin their faith to the teachings of a book, that the still small voice of the interior life is overlooked: did they but recognise the fact, that the utmost that book is intended to accomplish is, to lead them to a more practical communion with themselves, that thus they might be enabled to live the higher life more effectively; then, they would see that the ultimate result of all human teaching is, to set them on the track wherein is to be found those higher laws of spiritual life, otherwise Spiritualism; and whereby they would grow wiser and better, and in the exercise of the divine use of all the powers and faculties of their nature, rise above the region of impurity and disorder, and attain the blessedness which characterises the risen and immortalised spirits of those who have by the self same road, passed to the higher mansions of the Father's kingdom. Spiritism, in the hands of those, the tendency of whose life is to disorder and lawlessness, may, like any other system, be abused; but that is not the fault of the system, any more than it is the fault of the religion of Jesus that many of its advocates have sinned against society by violating its social laws. In one word, the tendency of Spiritualism is to enlighten the mind from interior sources, to teach the highest rules of morality, and to lead to a condition of existence in which, by the attainment of harmony, God is to be reached and enjoyed by the soul.

Your dear friend,
JAS. MARTIN."

H. J. B.

May, 1878.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE fourth conversazione of the above association was held at the Masonic Hall, on Tuesday, May 7th, there was a good attendance of members and friends, about 150 being present. The speeches of the evening were given by Mr. Deakin and Mrs. Britten, their tendency being to bring out in bold relief the beauties and advantages of the Spiritualistic philosophy, and to impress upon the audience the necessity of organisation to

utilise and disseminate the knowledge which they had derived from spiritual sources. Mrs. Britten was in particularly happy vein, and illustrated the good result of persistent effort against opposition by an anecdote of one of her early experiences, in which the blending of humor and pathos made the relation particularly interesting. The proceedings were enlivened by music, singing and recitation, given by lady and gentlemen volunteers, and the company dispersed shortly before 11 o'clock, evidently well pleased with the success of the meeting.

CAUSE AND EFFECT.

FIRST PART.—*The Effect.*

A lonely woman wandered by,
With crouching form and averted eye ;
In her arms she carried an infant fair,
In her heart she carried a grim despair.
And close to her heaving aching breast,
Her child of shame she closely pressed.

The night grew dark as she wandered on,
Still closer pressing her little one ;
Her step grows feeble as she goes
Down to the river that darkly flows.
Then with a wail of wild despair,
She plunges in with her baby fair.

Time rolls on,—but the waters fail
To hide the bodies that tell the tale.
The state steps in—too late to save,
So tosses them into a pauper's grave.
Then come forward—the pulpit and press
To moralize—they can't do less.

Their fate's discussed by a Christian World,
And an orthodox verdict has them hurled
Down as deep as they can go,
Into Theology's fire below.
Piously quoting with virtuous breath,
The wages of sin is surely death.

SECOND PART.—*The Cause.*

A gent of fashion goes walking by,
A cane in his hand, a glass to his eye ;
Gracefully bows to the ladies fair,
As he lifts his hat from his curly hair.
Causing many a flutter and sigh
In the ladies' hearts as he saunters by.

Courted at clubs and at festive scenes,
King of Hearts among beauty's Queens ;
He plays his hand with a graceful ease,
And seems to win whene'er he please.
And many a damsel's hand is played
To get his diamond upon her spade.

Although 'twas known he meant to snare
That trusting maiden pure and fair ;
And swore by all in Heaven above,
No other damsel he could love.
And vow'd that she his wife should be,
If she would trust implicity.

Although 'twas known he was to blame,
For bringing that poor girl to shame ;
Although 'twas known she bore his child,
She's voted base—He, only wild.
Although 'twas known he caused her death,
Against him there is not a breath.

And this is in a christian land,
Where justice is boasted on every hand.
Prompt to punish the hungry thief,
Who steals a loaf to get relief.
But the seducer with villainous wiles,
In safety can bask in Society's smiles.

W. C. SMITH.

Barnawartha, April 10, 1878.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

RELIGION AND MORALITY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR, —All the partisans of Christianity assert that there can be no morality without faith in the scriptures. When we peruse the annals of the abominable crimes and barbarous atrocities perpetrated in the name of Christ, during so many centuries, by the orders or instigation of the very heads of the churches, and other chiefs of Christian religious institutions, it requires very little comment to contradict the above assertion.

Then when we look at our present heretical or sceptical era, in which people are far less religious than they were in former ages (although prejudiced enough still), we find "at the majority of them have reached a higher degree of civilization, and enjoy more humane and liberal institutions to-day than in previous centuries. The proof of this can be found in the very fact that no more religious murders, or very few, if any, are heard of in our time.

Does this not show that the less scriptural faith there is, the better men are? So if religious dispositions diminish daily, and people's feelings improve, as is actually the case, are we not justified in concluding that the Bible has little to do with morality, and that on the contrary, moral qualities have as much chance of flourishing without the assistance of the scriptures as with their aid?

I do not wish to insinuate that real religious inclinations are incompatible with virtue. I am aware that religious principles and morality can easily harmonise, and that many pious people are endowed with kind, honest, and generous sentiments; but I am aware also that the greater number of men who appear sincerely devoted to their creed (amongst whom are many members of the church or clergy), are tinged with hypocrisy, selfishness, intolerance, meanness, ingratitude, arrogance, and other defects, too long to be enumerated here!

All this proves clearly that biblical belief, as well as disbelief, may be practised by both moral and immoral persons, and that one is not more consistent with morality than the other; the less so that the religious precepts, intermixed as they are with fantastical delusions and questionabilities, have seldom produced great effects upon the minds of sensible men, and still less upon those of vicious and mischievous people.

Many persons affect to patronize the Bible with the view (as they assert) of maintaining order in the ranks of the lower classes; this opinion, in point of theory, may appear correct, but in point of practice it is a mistake. Kind and virtuous people are generally so by their own natural inclinations, and require very little religious teaching, if any. On the other hand, people of corrupt principle hardly ever follow virtuous examples, and accept still less any religious doctrine promoted by men who assumed doubtful qualifications. Strict penal laws have more influence upon the minds of the lower classes than any religious discipline.

Bad and vicious people may sometimes become better by hard trials, or by great moral and physical suffering; that is to say, by passing through the sorrowful school of adversity, but scarcely ever through reading the Bible, the contents of which are too full of impossibilities and obscurities to inspire confidence in those who are not imbued with superstitious credulity; therefore moral qualities must generally originate from our own natural dispositions or judgment, but cannot often be inculcated by religious teaching. Reading ambiguous writings has very little effect upon wicked, unprincipled men, and still less upon sensible men and great thinkers. Instructional and interesting books, or good novels containing fine examples of morality and generous actions, may sometimes improve such men's dispositions, but the scriptures are of no avail whatever; besides virtue obtained by exhortation and fear is rather precarious.

Kindness, justice, and benevolence (which all belong to virtue) cannot easily be taught; they must spring from the source of our own inherent feelings. Naturally good and honest people have very little need of moral instructions, like those drawn from the Bible, unless they are simpletons, on the other hand, naturally bad men hardly ever listen to scriptural advice.

I repeat again here, before ending this letter, that the reading of philosophical works, written by eminent men, and other interesting books, in which elevated sentiments of delicacy and liberal or generous principles are described and advocated, will produce better effects than all the Biblical reports, of which such a great many are so immoral, doubtful, and obscene, that they do more harm than good. For instance, the story of Lot and his two daughters is a disgraceful and incongruous tale, which for its immorality and indecency ought to have been left out of a document called holy. What utility can there be in inserting such obscenities in a religious book read by every one? (Genesis xix. 30-38.) The ten commandments of course are excellent precepts, and so is a great part of the gospel: but these precepts are surrounded by too many ridiculous and deceptive accounts, therefore no intellectual man, and especially no free-thinker (of whom there are such great numbers in every country) will take serious notice of the scriptures.

Yours &c.,

Vaughan, May 13th, 1878.

LAYMAN.

A TEST.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Will you kindly insert the following test received by our circle, through our medium while controlled by "Jack" the "sailor youth" referred to by Dr. Peebles, in his letter published in the last October issue of your journal. We frequently receive tests of our spirit friends' presence with, and love for us, but this one being less private in character may probably interest some of your readers.

"Jack" informed us about three weeks previously, that a letter from Dr. Peebles would arrive by the incoming mail, for Mr Stirling (our medium), and having from repeated proofs perfect confidence in "Jack's" truthfulness; we were much disappointed at not receiving the letter on the arrival of the mail. At our next sitting, May 1st, our medium was controlled by our sailor friend "Jack," who saluted us as follows:—"Hullo! I've got aboard of him again," and he then continued to say, "before I proceed further I must tell you that I have gone higher (meaning to a higher sphere). Concerning the test, I have never told you a lie since I came to your circle, and now I have got higher I am not likely to begin. You tell Peter (our medium) to go to Flinders Lane and find Mr Smith, he has a letter for him from the skipper (meaning Dr. Peebles). I do not know the address exactly, but it is somewhere near the old place in Flinders Lane, we will help Peter to find it." When we informed Mr Stirling (Peter) what our spirit friend had said, he rather doubted at first, but determined to see if it was correct. I will give you his account of his search and its result, as related by him to me on his return. "I went down to Flinders Lane, and after a good deal of enquiry and trouble, I began to think 'Jack' might be mistaken, but when I remembered the words he made use of whilst controlling me, viz: 'I have never told you a lie.' I determined to persevere in my search, and shortly afterwards a friend told me where to find the office I sought, and on my way there I met Mr Smith, who at once exclaimed, 'Hullo Peter!' I have a letter for you, and not knowing your address I could not send it, and this proved to be the letter foretold by 'Jack' from Dr. Peebles, and addressed to the house in which I was employed when Dr. Peebles left Melbourne, but which I had since left. Mr Smith receives all the letters addressed to the house in which I was employed (at a private office). He did not know my present address, and hence the delay of the letter until the spirit (Jack) told us where to find it."

1 Mountrath Place,
Grattan-street, Carlton.

E. RICKETTS.

BIBLICAL DIFFICULTIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—The Rev. Dr. Faunce, in his third chapter, deals with the subject of *Biblical Inspiration*. In an inquiry of this nature, it is very important that we should have a clear idea of the terms employed. Our author, however, seems to experience a difficulty in defining "Inspiration." "Let it then be at once conceded," he says, "that it is easier to describe than define what we mean by that word." It is only by a process of elimination and synthesis that we can obtain an approximate knowledge of his use of the term in question. "We have no man living to-day who is under a divine inspiration; the inspiration not only of one's own genius, but of a divine guidance for the communication of a new moral truth to the race." (P. 76.) Now, without waiting to dissent from the Rev. Dr. F.'s oracular assertion as to the absence of inspiration in our own age, I would here remark that if the enunciation of a "new moral truth" be a criterion of "divine inspiration," then *not a single Biblical writer* was "divinely inspired," for, as Buckle says (vol. I., p. 164), "To assert that Christianity communicated to man moral truths previously unknown, argues, on the part of the assertor, either gross ignorance or else wilful fraud." And, again, the same writer truly remarks that "the system of morals professed in the New Testament contained no maxim which had not been previously enunciated." But, letting this pass, let us revert to Dr. F.'s use of the word, and we shall find that he *synonymises* the terms "inspiration" and "infallibility." Speaking of the Bible, he says, "All of it is of man, and all of it is of God. God penned not one word. Man wrote it. Man wrote not one word by himself unwatched, unassisted of God." And, again, "It is without admixture or error." This statement is invaluable, and affords us much relief, for we were not prepared to deny to some portions of the Bible *an inspiration*; as we hold that inspiration is of various kinds, as inspiration from enthusiasm, inspiration from another mind (whether that mind be clothed in the flesh, or disembodied, &c.); but an inspiration, one of whose principal constituents is absolute infallibility, we can not predicate of any person or thing in existence, save of Him, who alone is perfect.

Now, let us proceed to an examination of our author's positions in proof of the Bible possessing this inspiration:

"The book *claims* inspiration." Does it? Well, the criminal at the bar *claims* to be innocent; *ergo*, he *is* innocent!! But let us dwell a little on this position. To support his statement, Dr. Faunce quotes a number of texts, introducing them with this remark: "In the Bible itself God promises divine guidance." How do we know that God promised divine guidance? "The Bible says so." How do we know that the Bible tells the truth? "God promised divine guidance to the biblical writers"!!! Now, let us take his texts and briefly examine them *seriatim*.

(1.) God said to Moses, "I will be thy mouth."

Answer: This applies only to God's commission to Moses that he should go unto Pharaoh. (Ex. iv. 12.)

(2.) The prophets were to speak "in the name of the Lord." They claimed this inspiration. "Hear the word of the Lord," "The Lord hath spoken," &c., is their usual formula.

Answer: That phrase, "the prophets," is altogether too vague. What "prophets" are alluded to? Can it be those to whom reference is made by Jeremiah: "Then the Lord said unto me, the prophets prophesy lies in my name." (xiv. 14.) "I have not sent them, saith the Lord, yet they prophesy a lie in my name." (xxvii. 15.) Or, perhaps, the allusion is to those prophets of Jerusalem whom Zephaniah describes as "light and treacherous persons." (iii. 3.) Or, it may be prophets of the class referred to in the 9th chapter of Hosea, the 7th verse, where we are told that "the prophet is a fool."

(3.) Jesus said, "Search the Scriptures."

"An equally accurate translation of Christ's words is, 'Ye do search the Scriptures,' using the indicative instead of the imperative form. But, taking the words

as we have them, they would prove too much, because the Old Testament Apocrypha might justly be included under the term "Scriptures."

(4.) Jesus was continually saying, "As it is written," and "That it might be fulfilled."

Answer: Jesus is only *represented* as saying so. But even if he really did so speak, the first text proves nothing, and the second is rendered nugatory by Jeremiah's explanation of the conditional nature of Old Testament prophecy. (See Jerem. xviii., 7-10.)

(5.) "All Scripture is given by inspiration of God."

Answer: See the reply to our author's 3rd-text. This would prove the divinity of the Apocrypha and other writings that are now regarded as false. But, in reality, the text is mistranslated. It should be, "All Scripture (that is, writing), given by inspiration of God, is profitable," &c. Thus the clause, "Given by inspiration of God," is restrictive, and qualifies the broad statement, "All Scripture."

(6.) "Holy men of God spake as they were moved by the Holy Spirit." Perhaps they did; but would Dr. F. kindly tell us who those "holy men" were, and when they spake, and where their utterances may be found. The smallest piece of reliable information on this head will be thankfully received.

(7.) Jesus promised to inspire his disciples. He promised the Holy Spirit, who should "bring all things to their remembrance, and guide them into all truth."

Answer: Peter was one of the disciples, and an important one too; yet, when Paul found him at Antioch he "withstood him to the face because he was to be blamed," having taught pernicious doctrine. Evidently, the "promise" failed in this case. Either, then, such promise was not made, or it failed; and if it failed in one instance, who shall say that in other instances also it was not unfulfilled? Thus far we have dealt with the position that the Biblical writers claim to be inspired, and I think we are justified in saying that it still rests with Dr. Faunce to prove (1) that the writers really lay claim to inspiration; (2) that if they do, the inspiration so claimed is absolutely divine and infallible; and (3) that if such inspiration as this is really claimed, that claim proves the possession of it.

I am, &c.,
VOX VERITATIS.

SPIRITUALISM IN GIPPSLAND.

Briagolong, May 17th, 1878.

DEAR HARBINGER.—This is a remote settlement lying under shelter of the range of mountains which surrounds the alluvial basin, which constitutes the best and richest agricultural lands of North Gippsland. It would, from its remoteness and isolation be the last place one would think to find any of the phases of modern thought, especially spiritualism; it speaks undoubtedly of its universality and innate force, to find it under such conditions in such a neighborhood. Nevertheless, even here it is to be found, a seed cast, a wave thrown, far away from the influences that are being directly used on the masses of your populous centres. What a contrast! Here are respectable conventional churches, with their shepherds having to make little effort to prevent their flocks from straying into the folds of their orthodox neighbors, but the moment spiritualism is introduced there is a flutter, a rushing and breaking through from the orthodox fold; they drink at other and purer springs and never more return to partake of the muddy waters heretofore served to them. Even here does this occur; a weak vessel, a lady on a friendly visit gives a few private seances, and behold such a stir, such ministerial condemnations, misrepresentations, and of course (christian insinuations), quite enough to utterly annihilate any ordinary monster, but this hydra spiritualism will not be banished, will not be chained down, but will persist in appealing to mens' reason, giving its facts and evidences in proof of the reality of man's continued existence. The lady I allude to is Mrs Fielden, who, with her good husband paid us a short visit partly for the benefit of her health, but principally, I should think, through the guidance of the good spirits who direct and

guide her footsteps. The lectures (trance) through her from Dr. Mesmer were perfect gems, and will be remembered by all who had the gratification to hear them, to their latest day in the earthly form. The subjects were all that could satisfy the minds of men seeking for truth, The questions were all immediately and exhaustively answered, showing to the sceptical mind the impossibility of any previous preparation on the varied subjects put to the doctor. One seance continued four hours, the lecture occupying three and a half hours, the audience numbering thirty-three or thirty-four, and the attention of all riveted to the subjects dwelt upon, and so delighted that they could have remained till daylight and quite regretted when necessarily it came to a close. Of course, with many whose experience never made them acquainted with the trance, they could hardly grasp such a condition, but with many so organised and developed the trance is as natural a state as sleep, and will in the future be a recognised means for imparting instruction and knowledge suitable to the comprehension and requirements of man in his two-fold condition, spiritual and material.

I entertain the hope that this but a prelude to a more general diffusion by public lectures of the phenomena, principles, and truths of spiritualism in the new province Gippsland.

I remain,
Dear Harbinger,
Yours sincerely,
MICHAEL LANDY.

MESSIANIC PROPHECIES.

(Continued.)

BEFORE examining the New Testament on the above subject, I shall make a few remarks upon its authenticity, in order that my readers may understand how little dependence should be placed in its statements.

Jesus taught, that "a good man out of the good treasure of his heart, brought forth good things; and an evil man evil things." "Beware of false prophets who come to you in sheep's clothing, but inwardly are raving wolves! Ye shall know them by their fruits." A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Let us first examine the evidence of the genuineness of Constantine's divine commission to compile the New Testament? What were the fruits of his life? He was an Idolator at the time he presided in the Council; and had murdered a wife, a son, and a nephew! "He assembled the Council of Nice for political purposes." "It consisted of delegates from all the churches in the world; summoned by the authority of the Emperor; he presided in person," "Took to himself the names of Pontifex Maximus." "And was in fact the Pope of Christendom."* According to a reverend divine, that Council was "a blasphemous effort to unite by force all the religions under his sway in one."

In the first three gospels Judaism, Essenism, the views of John the Baptist and of Jesus are amalgamated. "In John the Platonism of Philo and the Trinitarianism of Bhuddism and of the Egyptian Osiris, Isis and Horis." "It only proved a partial success, both Bhuddism and Judaism survived it."† Primitive Christianity, however, suffered. Infant baptism was introduced instead of "the baptism of repentance for the remission of sins," with the promise of "the gift of the holy ghost" by the imposition of hands; and confirmation substituted in its room, by men who have no power to communicate that gift; which though promised to all has been withdrawn from the church, doubtless not on account of her purity! Acts ii. 37, 38.

In the gospel by Matthew, the Law and the Prophets are inculcated, with justification through works;‡ the kingdom of heaven upon earth taught;†† the disciples were forbidden to tell any man that Jesus was the Christ, but to pray for and look for his coming; while Jesus was alive they were simply heralds of the coming of Messiah. Jesus told them "go not in the way of the Gentiles, and

*Professor Draper.

†Zenoke on Egypt.

‡ Matt. vii. 21, & xvi. 27.

†† Luke i. 32, 33.

into the city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel, and as ye go preach saying, *the kingdom of heaven is at hand*; "when they persecute you in this city, flee unto another, for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come."†† Verily I say unto you there be some standing here which shall not taste death till they see the Son of Man coming in his kingdom."§ According to John, Jesus commenced his preaching in Galilee of the Gentiles, and at Samaria, proclaiming himself to be the Christ; §§ did not teach obedience to the Law, but "justification by faith," regeneration, high Calvinism; that a man must "be born again, born not of blood, nor of the will of the flesh, nor of the will of man, but of God."|| John also tells us that Jesus died "to take away" the sins of the world.

In the first three gospels Jesus is represented as obeying the Law, (he was circumcised, in which ordinance *a sin offering was offered for him!*) as being baptised "with the baptism of repentance for the remission of sins!" on which occasion when he was on the ground the spirit of God, we are told, "descended, and lighted upon him, and a voice from heaven saying, this is my beloved Son" (we presume from the Father). As praying in the garden, "O my Father if this cup may not pass from me unless I drink it thy will be done," according to Luke "not my will but thine be done." And on the cross he is said to have cried, "My God, my God, why hast thou forsaken me." Showing a complete distinction between the Father, the Son, and the Holy Spirit; in person, locality, will, and substance.

Whereas John makes no mention of his attendance to any of these ordinances, or of his forty days fasting, and temptation of the devil! Now, doubtless, he felt how ridiculous it would be to tell us that the Almighty fasted and was tempted, or carried off by one of his own creatures, who had taken possession of the world from him, and who offered to restore it back, on condition that "He would fall down and worship him!"

I wish my readers to recollect that John distinctly states "*the word was God.*"||| "He that hath seen me hath seen the Father, from henceforth ye know him and have seen him." John xiv. 7—9.

The first three gospels represent Jesus as ordering the Passover to be prepared by his disciples in the city; as eating it there; as going out after it; all of which were unlawful. The law concerning it teaches:—"Thou mayest not sacrifice the Passover within any of thy gates, but in the place where the Lord shall choose to place his name in; there shall thou sacrifice the Passover at, the going down of the sun; thou shalt roast it in the place which the Lord thy God shall choose, and shall return in the morning and go to thy tents.* If Jesus did violate this law *he was a sinner and unclean*, and no unclean thing could be offered as an atonement, nor could even a clean thing be offered as a sacrifice, by any one but by a priest, on the altar in the temple. But this and several other statements prove that these books *have not been written by Jews*, but by men who were ignorant of the law of Moses, the customs of the Jews, and even the geography of the land of Judah.

According to John, Jesus did not eat the Passover, but died at the going down of the sun on "the preparation of the Passover,"** at the hour at which it was slain; thus making Jesus the "Lamb of God that taketh away the sins of the world;" if this is the case then the accounts given of the Crucifixion and Passover in the other gospels are untrue! For Jesus himself is represented as saying, "With desire I have desired to eat this Passover with you before I suffer."†

Luke tells us that the angel predicted that "the Lord God shall give unto Jesus the throne of his Father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."†† That Zachariah

also taught "that the Jews through him" should be saved from their enemies, and from the hand of them that hate them, might serve him without fear, all the days of their lives.‡ While from the Psalms and Prophets we learn that Messiah shall have dominion from sea to sea, and from the river to the ends of the earth.‡‡ According to Isaiah, "I will turn my hand upon thee, (Jerusalem) and thoroughly purge away thy dross, and take away thy sin, I will restore thy judges as at first, and thy counsellors as at the beginning; and afterwards thou shalt be called the city of righteousness, faithful city."§ Jesus told his disciples "I appoint unto you a kingdom as my Father hath appointed me, *that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*" Luke xxii. 26—36.

According to the Prophets, the "tabernacle of God is to be with men." God himself is to take up his abode with them on our little planet! In the Psalms we read, "the hill of God is a high hill, as the hill of Bashan!" "This is the hill where God desireth to dwell in; yea, the Lord will dwell in it for ever."|| Again, it is written, "Son of Man the place of my throne, the place of the soles of my feet, where I shall dwell in the midst of the children of Israel forever."|||

John's teaching is quite incompatible with these predictions. The words he recorded as spoken by Jesus are, "In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also." John xiv. 1-3

Paul who teaches the same views, wrote, "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and this mortal must put on immortality." "The Lord himself shall descend from heaven, with a shout, with the voices of the Archangel, and the trumpet of God, and the dead in Christ shall rise forth: and we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall be ever with the Lord." Thes. iv. 15—17.

The gospels have all of them *saving clauses*, evidently introduced to modify extreme views, and reconcile conflicting parties, to decoy the ignorant, and to supply sophists with argument; and thus to get them passed through the Council. The result of which has been to divide the churches into a multitude of Sects; and Jesus taught that a kingdom divided against itself cometh to desolation.

The first three gospels in common with the Old Testament bring God down from heaven to this earth, to set up His kingdom which is to stand forever. Daniel vii.

John and Paul take believers, in the atonement made by Jesus, up to heaven, to an inheritance incorruptible, undefiled and which fadeth not away; two statements which are contradictory, or incompatible with each other cannot be true, one of them if not both must be false.

Number 5, (for May) of the *Lyceum Miniature* is before us; it is equal to its predecessors in the variety and interest of its contents. Readers should remember that the whole of the matter is written by members of the Melbourne Progressive Lyceum, and that most of the contributors are juveniles. We think a few lines to this effect should appear in each number, as those into whose hands an odd copy might fall would, in ignorance of this fact, fail to appreciate the full merit of the contents.

The *Christian World*, London, has opened its columns to a discussion on Present day Spiritualism, and the issue before us, March 22nd, contains no less than six letters on the subject, four of which are in support of its facts.

* Matt. x. 5-7, 22, 23.

† Matt. xvi. 27, 28.

§§ John iv. 3—26.

|| John i. 13.

||| John i. 1.

* Deut. xvi. 5, 6.

** John xviii. 28; xix. 14.

† Luke xxii. 14—16.

†† Luke i. 32, 33.

‡ Luke i. 86, 75.

‡‡ Psalm lxxii. 8.

§ Isa. i. 25—27.

|| Psalm lxviii. 15, 16.

||| Ez. xlivi. 7.

FOUR REPRESENTATIVE ENGLISHMEN.

By JOHN PAGE HOPPS.

JOHN STUART MILL, THE THINKER.

THE four representative Englishmen of whom I propose to speak stand, for the purpose of these lectures, for the four stages in the complete development of thought and action in the nation; and the order in which I place them, as Thinker, Seer, Prophet, and Historian, indicates the order of those stages. For, first, as the basis of all, there must be thought, leading to a grasp of principles. The Seer without thought is apt to be merely visionary, or fatally impractical: and, in like manner, the Thinker without the Seer's faculty is apt to be hard and dry and unsympathetic: but thought must come first, to give a solid basis of fact and reality. Then comes the Seer, with the glorious poetic faculty—with insight into the spheres of art and ideality. And then, when thought is present and vision is attained, the Prophet, or proclaimer, is possible: for the Prophet is Thinker and Seer in one—and Thinker and Seer in *action*, as forth-speaker and guide. And then, to make the gains of Thinker and Seer and Prophet permanent,—to hand down to future ages the winnings of past times,—the Historian is needed: but, thus understood, the Historian is not a mere dry chronicler of events, not a mere recorder of the vicissitudes of dynasties or of the insanities of war, but a veritable mediator between God and man, to declare the great and solemn permanent laws that govern both nations and men.

Speaking in the first place, then, of the Thinker, and taking John Stuart Mill as our representative man, I have thought it wise, to take as our text-book the great representative work on *Liberty*, and to confine myself to it, both because that will give our study definite and useful limits, and because it is in that book we find the foundation principles of the Thinker, so far as these relate to social and political life, within the sphere occupied by John Stuart Mill, as a "representative Englishman."

The word which gives it name to Mr. Mill's book is one of the noblest and saddest, one of the most inspiring and most pathetic of all words. It is related to the sublimest of struggles, the wildest of tumults, the sorrowfullest of tragedies, the sweetest of pastorals. For "Liberty," men and women have wept, suffered, bled, watched, waited, and died. For "Liberty," poets have sung, orators have declaimed, seers have dreamed, statesmen have planned, heroes have struggled, and the great mass have toiled. Kings have hated it, priests have fought against it, aristocrats have feared it; but the children of humanity have longed for it; and now, "the day of the Lord," which is the day of Liberty, is at hand.

The scope and aim of the book are clearly described by Mr. Mill himself. He says:—

"The subject of this Essay is not the so-called Liberty of the Will, so unfortunately opposed to the misnamed doctrine of Philosophical Necessity; but Civil, or Social Liberty: the nature and limits of the power which can be legitimately exercised by society over the individual. A question seldom stated, and hardly ever discussed, in general terms, but which profoundly influences the practical controversies of the age by its latent presence, and is likely soon to make itself recognised as the vital question of the future."

"The struggle between Liberty and Authority is the most conspicuous feature in the portions of history with which we are earliest familiar, particularly in that of Greece, Rome, and England. But in old times this contest was between subjects, or some classes of subjects, and the Government. By liberty, was meant protection against the tyranny of political rulers."

The power of the ruler, says Mr. Mill, was considered "necessary," though "dangerous." The weaker members of the community needed protection from the strong, and so "it was needful that there should be an animal of prey stronger than the rest, commissioned to keep them down." This strong "animal of prey" was the king or ruling power, and "the aim of patriots was to set limits to the power which the ruler should be suffered to exercise over the community." But this marks a low stage in the struggle for liberty, as being, in fact, little more than the liberty not to be quite swallowed up.

"A time, however, came in the progress of human affairs, when men ceased to think it a necessity of nature that their governors should be an independent power, opposed in interest to themselves. It appeared to them much better that the various magistrates of the State should be their tenants or delegates, revocable at their pleasure. In that way alone, it seemed, could they have complete security that the powers of government would never be abused to their disadvantage. By degrees this new demand for elective and temporary rulers became the prominent object of the exertions of the popular party, wherever any such party existed; and superseded, to a considerable extent, the previous efforts to limit the power of rulers."

But, even when this was secured, as, for instance, in America, it was found that theory was one thing and practice another. It was found that the theory of self-government or "the power of the people over themselves" did not result in true liberty. It was found that "the will of the people practically means the will of the most numerous or the most active part of the people." So that, even under a Republic and a perfectly democratic government, "the people may desire to oppress a part of their number; and precautions are as much needed against this as against any other abuse of power." In other words, "the tyranny of the majority is now generally included among the evils against which society requires to be on its guard." It is a vulgar error to suppose that the only tyrant is a bad king or that the only means of tyrannizing are in the hands of an aristocracy or ruling class.

"Society can and does execute its own mandates: and if it issues wrong mandates instead of right, or any mandates at all in things with which it ought not to meddle, it practices a social tyranny more formidable than many kinds of political oppression, since, though not usually upheld by such extreme penalties, it leaves fewer means of escape, penetrating much more deeply into the details of lives, and enslaving the soul itself. Protection, therefore, against the tyranny of the magistrate is not enough: there needs protection also against the tyranny of the prevailing opinion and feeling; against the tendency of society to impose, by other means than civil penalties, its own ideas and practices as rules of conduct on those who dissent from them; to fetter the development, and, if possible, prevent the formation of any individuality not in harmony with its ways, and compels all characters to fashion themselves upon the model of its own. There is a limit to the legitimate interference of collective opinion with individual independence: and to find that limit, and maintain it against encroachment, is as indispensable to a good condition of human affairs, as protection against political despotism."

Here then is the latest phase of the struggle for liberty. In this country, at least, we have seen the last of tyrant kings and oppressive aristocracies; and we are practically a self-governing people: but we have still to fight the battle of social liberty, the battle of free-thought. It is the old struggle in a new form that we are engaged in when we say that it is a man's right to hold and to spread abroad any opinions, and that Society should protect and not punish him in this. The issue is between authority and free-thought, authority and individualism: and, on this subject, even this age has many things to learn. It is the most natural thing in the world for a man to imagine he must be right, and that everybody else ought to think and act as *he* does. It is this delusion that underlies the absurd attempt to bind a given creed upon all men and all ages:—an attempt which never really succeeded, and which is now splitting up the theological world into fragments. Even enlightened persons have too often failed to see that liberty involves the right of the heretic to be a heretic, and they have spent their force rather in attempts to "alter the feelings of mankind" with regard to certain points than in effort to win freedom of thought for *all*.

It is just here that the Thinker comes in to help us. He does not attempt to convert; he is not anxious even to refute; he appears to be indifferent or, at all events, neutral: he calmly lays down the great principle that free-thought is the birthright of everyone, let thought result in what it may. In days gone by, the free thinker (*i.e.* the real original free-minded man) was burnt. And why not? Could that be wrong to do for an hour on earth what, they said, God would do for ever in hell? But all that is barbarous, brutal, antiquated, though many survivals of the old savagery remain, in the form of petty persecutions and restrictions in social life and in Christian life. It is the Thinker who can shew the remedy; for he takes us beyond self-will, and passion, and emotion, and zeal, and displays those fundamental principles which lie, like primeval rocks, at the very foundations of social life.

What, then, for all purposes and for all spheres, is the principle that should guide us here? To shew us the "more excellent way" Mr. Mill has written this book.

"The object of this Essay is to assert one very simple principle, as entitled to govern absolutely the dealings of society with the individual in the way of compulsion and control, whether the means used be physical force in the form of legal penalties, or the moral coercion of public opinion. That principle is, that the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. He cannot rightfully be compelled to do or forbear because it will be better for him to do so, because it will make him happier, because, in the opinions of others, to do so would be wise, or even right. These are good reasons for remonstrating with him, or reasoning with him, or persuading him, or entreating him, but not for compelling him, or visiting him with any evil in case he do otherwise. To justify that, the conduct from which it is desired to deter him, must be calculated to produce evil to some one else. The only part of the conduct of any one for which he is amenable to society is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign."

This admirable exposition of the object of the Essay, however, is followed by the explanation that his doctrine of Liberty is meant to apply only to human beings in the maturity of their faculties. Children, of course, need control; and men, before they have arrived at the "capacity of being guided to their own improvement by conviction or persuasion" need "compulsion." Thus even "despotism" has its use in the world, since "Liberty" is impossible where the spirit of the slave is found. "Liberty, as a principle," says Mr. Mill, "has no application to any state of things anterior to the time when mankind have become capable of being improved by free and equal discussion. Until then, there is nothing for them but implicit obedience to an Akbar or a Charlemagne, if they are so fortunate as to find one." Now, unfortunately, this admission, which, however, is probably inevitable, opens the door to a possible justification of every tyranny that ever afflicted mankind. In this way, Thomas Carlyle argued for slavery, and laughed at the emancipators; and in this way a great deal could be said for the worst tyranny the world has ever known: for if Liberty is only possible or desirable when the people are fit for it, some one must judge when they are fit. In fact, the aristocracy of this country were only acting upon Mr. Mill's admission when, for years, they fought against an extension of the suffrage. For Mr. Mill expressly says that he foregoes "any advantage which could be derived to his argument from the idea of abstract right, as a thing independent of utility," and he regards "utility as the ultimate appeal on all ethical questions." The use here of the word "ethical" does not appear to shut out things political; and thus, Mr. Mill's theory of Liberty gives pretty wide scope for the ruling person or ruling class, at any period, to restrict Liberty on the plea of utility. But, fortunately, the argument need not end here. The tyrant's "utility" would be a utility measured by his selfishness and self-will, but the utility argued for is "utility in the largest sense, grounded on the permanent interests of man as a progressive being." It is in these last words we find Mr. Mill's really central principle, upon which all Liberty is to be based, and by an appeal to which the argument in favour of it is to be conducted. "Is man a progressive being?" that is the great question: and that is the question which will ultimately be the death of tyranny in the realm of politics, and of priesthood in the realm of thought. This principle involves the whole question of man's future. "Can man be trusted? Is he adequate to his work in the world? Can the truth also be trusted? Is it discoverable by the human reason apart from the arbitrary decrees of authority?" These are great questions, and they will furnish work for thinkers and reformers long after we are all gone. For my own part, I only know of one reply. Man can be trusted, and the God who made him did make him adequate for all his functions, and for the ultimate winning of that good land, the true Canaan of humanity, the fair inheritance that shall be ours when we have passed beyond the land of Egypt, the house of bondage, and the wilderness. The truth also can be trusted, to reveal

itself to the eye of reason. But, for all this, man needs Liberty. Keep that from him and you keep him from the light, you keep him from finding out the truth about himself, his neighbour, or the world in which he dwells. Keep that from him, and you defer his deliverance from his fears, his mistakes, and his delusions; you make him or keep him a miserable slave, the thrall of the tyrant, the victim of the priest. Give him, on the other hand, opportunities for growth, for the expansion of his intellect, for the exercise of his powers of vision, and the use of his limbs; and you start him on his natural career—you loose him and let him go. This sphere of Liberty is thus described by Mr. Mill:—

"This, then, is the appropriate region of human liberty. It comprises, first, the inward domain of consciousness; demanding liberty of conscience, in the most comprehensive sense; liberty of thought and feeling; absolute freedom of opinion and sentiment on all subjects, practical or speculative, scientific, moral, or theological. The liberty of expressing and publishing opinions may seem to fall under a different principle, since it belongs to that part of the conduct of an individual which concerns other people; but, being almost of as much importance as the liberty of thought itself, and resting in great part on the same reasons, is practically inseparable from it. Secondly, the principle requires liberty of taste and pursuits; of framing the plan of our life to suit our own character; of doing as we like, subject to such consequences as may follow, without impediment from our fellow-creatures, so long as what we do does not harm them, even though they should think our conduct foolish, perverse, or wrong. Thirdly, from this liberty of each individual follows the liberty, within the same limits, of combination among individuals; freedom to unite, for any purpose not involving harm to others; the persons combining being supposed to be of full age, and not forced or deceived."

No society in which these liberties are not, on the whole, respected, is free, whatever may be its form of government; and none is completely free in which they do not exist absolute and unqualified. The only freedom which deserves the name, is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it. Each is the proper guardian of his own health, whether bodily, or mental and spiritual. Mankind are greater gainers by suffering each other to live as seems good to themselves, than by compelling each to live as seems good to the rest."

In this country, we have advanced a long way in the right direction, but much remains to be done, and much depends upon the determination, the constancy, and the courage of those who have come to see these things. But, alas! there are thousands who share these ideas, yet lack the courage of their opinions, who think more of their personal comfort than of their social duties, who look on and wish us well, without sustaining us, and wait, in general, for better days to. All the more to our honour if we offer ourselves in the service of the truth—and all the more need for us to do so. That should console us when the way is rough and when progress is doubtful. For it is the teaching of the history of mankind in all ages, that it is the heretic, the innovator, the original thinker who really influences the world and leads on the forces of humanity. Let no man think it a light thing to march in front. It may be the post of danger, but it is the place where all the saviours of the world have been.

Thus far, I have confined attention to that which really lies at the root of all personal or national progress,—*Liberty*,—implying as that does the freedom of the individual to develop the faculties and forces of his nature, and the freedom of the nation as an aggregation of individuals, in harmony with the laws of nature, which here, if anywhere, express the will of God. This I take to be the basis of all free, true, progressive, social and national life: and hence it is the thinker's work to make manifest this fundamental principle of action: and no one has done it better than John Stuart Mill.

And now I conclude this study by devoting attention to the great necessity that grows out of this principle of Liberty,—I mean *Individuality*, which is indeed both the root and the ripe fruit of Liberty. It is the root of Liberty, for without it originality is impossible, and aspiration cannot be: and it is the fruit of Liberty, for it is only possible in all its sweetness, freshness, and fulness where freedom is secured.

But let us reflect upon what Individuality really means. The majority, as a rule, revolt against the original thinker, the fearless speaker: they silence him if they can; but in any case they make him feel the effect of their disapproval or anger. But Mr. Mill shews how absurd as well as unjust this is. He argues that we ought to "thank" those who "contest a received

opinion," that we ought to "open our minds to listen to them;" for if they are wrong they will only confirm us in our opinion and make our possession of that opinion a more vital, real, and intelligent thing, while, if they are right, it is obviously for our good that we shall hear what they have to say, unless indeed it can be a good thing for us to be shut up to a delusion. And, as regards the toleration or the extension of perfect liberty to either side, Mr. Mill wisely observes that the opinion which happens at any particular time and place to be in a *minority* has the best claim to be not merely tolerated but even "encouraged and countenanced;" and for this very obvious reason,—that

"When there are persons to be found, who form an exception to the apparent unanimity of the world on any subject, even if the world is in the right, it is always probable that dissentients have something worth hearing to say for themselves, and that truth would lose something by their silence."

"If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind. Were an opinion a personal possession of no value except to the owner; if to be obstructed in the enjoyment of it were simply a private injury, it would make some difference whether the injury was inflicted only on a few persons or on many. But the peculiar evil of silencing the expression of an opinion is, that it is robbing the human race; posterity as well as the existing generation; those who dissent from the opinion, still more those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth: if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error."

The chapters on "Individuality as one of the elements of well-being," and "The limits to the authority of society over the individual"—illustrate and push home the principle of Individualism. The chief value of Individualism is that it does minister to well-being, and to the well-being of society as well as of the individual; for it is useful to mankind at large that there shall be "different opinions" and "different experiments of living": for only thus can we get rid of errors and strike out a better path through the jungle. It was Huxley who said he would prefer to be a well-regulated clock, set to perform certain functions, without the possibility of going wrong. It was a foolish wish; for we are here to live and not merely to go—to learn for ourselves and not to mechanically keep time for another.

Thus we find individuality essential to personal development, as implying the normal and wholesome use of all the faculties of body and brain. But we must go further than this. Individuality is not only good and necessary for the individual, it is also good and necessary for society, because society is annoyed and bewildered by the so-called eccentricities of individual thought and action. Emerson says "Let us affront and reprimand the smooth mediocrity and squalid contentment of the times." By that he means—Let us refuse to believe just as we are told,—to stand up and sit down, to think, and speak, and act, and worship, and walk through earth and go to heaven, just as we are told. We want, not apes and automats, but men and women, thinking their own thoughts and living their own lives. Mr Mill has some noble thoughts on this.—

"It will not be denied by anybody, that originality is a valuable element in human affairs. There is always need of persons not only to discover new truths, and point out when what were once truths are no longer, but also to commence new practices, and set the example of more enlightened conduct, and better taste and sense in human life. This cannot well be gainsaid by anybody who does not believe that the world has already attained perfection in all its ways and practices. It is true that this benefit is not capable of being rendered by everybody alike: there are but few persons, in comparison with the whole of mankind, whose experiments, if adopted by others, would be likely to be of any improvement on established practice. But these few are the salt of the earth; without them, human life would become a stagnant pool. Not only is it they who introduce good things which did not before exist; it is they who keep the life in those which already exist. If there were nothing new to be done, would human intellect cease to be necessary? Would it be a reason why those who do the old things should forget why they are done, and do them like cattle, not like human beings? There is only too great a tendency in the best beliefs and practices to degenerate into the mechanical; and unless there were a succession of persons whose ever-recurring originality prevents the grounds of those beliefs and practices from becoming merely traditional, such dead matter would not resist the smallest shock from anything really alive, and there would be no reason why civilisation should not die out, as in the Byzantine Empire. Persons of genius, it is true, are, and are always likely to be, a

small minority; but in order to have them, it is necessary to preserve the soil in which they grow. Genius can only breathe freely in an *atmosphere* of freedom. Persons of genius are more individual than any other people—less capable, consequently, of fitting themselves, without hurtful compression, into any of the small number of moulds which society provides in order to save its members the trouble of forming their own character. If from timidity they consent to be forced into one of these moulds, and to let all that part of themselves which cannot expand under the pressure remain unexpanded, society will be little the better for their genius. If they are of a strong character, and break their fetters, they become a mark for the society which has not succeeded in reducing them to commonplace, to point out with solemn warning as 'wild,' 'erratic,' and the like; much as if one should complain of the Niagara river for not flowing smoothly between its banks like a Dutch canal."

"Originality is the one thing which unoriginal minds cannot feel the use of. They cannot see what it is to do for them: how should they? If they could see what it would do for them, it would not be originality. The first service which originality has to render them, is that of opening their eyes; which being once fully done, they would have a chance of being themselves original. Meanwhile, recollecting that nothing was ever yet done which some one was not the first to do, and that all good things which exist are the fruits of originality, let them be modest enough to believe that there is something still left for it to accomplish, and assure themselves that they are more in need of originality, the less they are conscious of the want."

"In this age, the mere example of non-conformity, the mere refusal to bend the knee to custom, is itself a service. Precisely because the tyranny of opinion is such as to make eccentricity a reproach, it is desirable, in order to break through that tyranny, that people should be eccentric. Eccentricity has always abounded when and where strength of character has abounded; and the amount of eccentricity in a society has generally been proportioned to the amount of genius, mental vigour, and moral courage it contained. That so few now dare to be eccentric, marks the chief danger of the time."

The way is now perfectly clear for our final stage,—a brief glance at "the limits to the authority of society over the individual." Now, it must be remembered that while the doctrine of Individualism is asserted, it is also true that the individual has duties with reference to society, particularly in abstaining from acts which would injure others, and in bearing a fair share "of the labours and sacrifices incurred for defending the society or its members from injury and molestation." But if the individual has duties towards society, society, on the other hand, is limited in its authority over the individual. The limit is found "when a person's conduct affects the interests of no person besides himself, or need not affect them unless they like." "In all such cases, there should," says Mr Mill, "be perfect freedom, legal and social, to do the action and stand the consequences."

Of course the application of this will not be easy; and innumerable cases will arise when the question at issue will be this very one—of, when does an action affect the interest of other people? Mr Mill grapples with some of these difficult questions, but we need not follow him into these. Neither is it necessary to follow him into his view of punishment for the infringement of laws necessary for the protection of society. I will only refer in passing to an illustration that will not only serve as an admirable instance of the limits of the rights both of individuals and society, but that will also be of timely application. I refer to the burning question of the opening of Libraries and other public institutions on Sunday. And here the question is precisely this:—What are the limits of the authority of society or of the majority over individuals? If the question relates to the advantages of a day of cessation from toil,—a cessation which can only be secured by all agreeing to it,—and if we agree that this is a great public advantage, "it may be allowable and right," says Mr Mill, "that the law should guarantee to each the observance by others of the custom, by suspending the greater operations of industry on a particular day:" but if any attempt be made to close a place of instruction because the opening would be *religiously* wrong, then resistance ought to begin.

"The notion that it is one man's duty that another should be religious, was the foundation of all the religious persecutions ever perpetrated, and if admitted, would fully justify them. Though the feeling which breaks out in the repeated attempts to stop railway travelling on Sunday, in the resistance to the opening of Museums, and the like, has not the cruelty of the old persecutors, the state of mind indicated by it is fundamentally the same. It is a determination not to tolerate others in doing what is permitted by their religion, because it is not permitted by the persecutor's religion."

The one thing to do, then, is to grasp the grand principle that society has only a right to restrict or punish where society is injured by what is done. The attempt therefore to shut up a public reading room only because it is thought to be *wicked* to open it, is not only unsound but positively pernicious, giving in, as it practically does, to the special theory of the persecutor, that it is proper to restrict and punish for opinion's sake.

On the whole, then, looking back over the ground occupied and covered by the Thinker, I feel that we have reason to be hopeful. To the combatants, the progress made is always slow, and the issue is always doubtful: but after-comers will see the advance, and will perhaps wonder at the rapidity of the change. It may be true at this very moment, that we are making *rapid* advances. I believe it *is*; and the very sharpness of the struggle, and the very intensity of the opposition may measure the genuineness of our gain. No advance is ever permitted, and no struggle can be carried on, under easy terms; and he who would be true to the good cause must not expect to live a dainty life and keep himself free from battle dust and scars. But our discharge will come in God's good time; and the sweet after-time will make amends for all.

COMMUNICATIONS FROM A LATE RESPECTED PREACHER VINDICATED.

As most of the readers of the *Harbinger* will remember, exception was taken in one of the daily papers recently, to the communications received from a late respected preacher. Into the ground of that objection we are not desirous of entering, and have merely to remark, that had these communications been in support of the orthodox teaching, now current in the churches, instead of in opposition thereto, the probability is, that the testimony would have been accepted. With the conflict of opinion we have nothing to do, and have only presented statements as they have from time to time been made to us; if they are unpalatable to dogmatic minds, perhaps the gentle reminder of such an advanced mind as that of our friend Jas. Martin, who being dead yet speaketh, will lead to a reformation of belief as well as of manners. We have now to remark, that the forthcoming is a report of what he communicated in connection with enquiry respecting the opposition referred to above.

"My dear friend, I know it all; but is that any reason why you should be discouraged, or deterred from continuing to aid me in making known my views of truth by the publication of them to the world. It must, of course, appear very strange to my old friends and associates, that my present views of truth are so different to what they were understood to be when I preached in Collins-street, nevertheless, did they but reflect upon all the circumstances of the case, they might be ready to admit that with increased light, and more favorable opportunities to acquire information, some change at any rate might be possible; especially seeing that human opinion even among men upon the earth, is undergoing so great and rapid change. I am sorry that you should be in any way persecuted on my account, but even the opposition which you are called to sustain, must be the means of strengthening your purpose to maintain a course which your conscience tells you is right, and of which you have so abundant evidence that it will lead at length to the enlightenment of your fellow men, and their deliverance from the bondage of a false creed. It is to me a source of satisfaction that I have found a medium through whom I can communicate with my fellow men, and even though they may deny my identity, the very least they might do would be to reflect upon the thoughts presented, and, that in the obvious sense of the statements there is no infidelity, but rather a growing advancement as the result of increasing knowledge. I might tell even the very men who object to my communications, that their own views of truth are not so stable as they would have us believe; and, however humiliating it may be, the day will come, when they also, will have to acknowledge, that human opinion like

the human mind is progressive in its growth, and can never crystallise into final conclusions. I am quite aware that these very persons might reply to me, that if this be so, then what foundation have men to build upon in relation to matters religious: but I answer, that life in all its relations, both as regards the earth state, and that which follows, is affected not so much by human opinions concerning what must even be doubtful and difficult questions, as by the cultivation of those practical intuitions which arise in the human breast, and which are calculated to produce the only true religion, viz:—harmonious action for the purpose of aiding the growth of all into a condition of brotherly love; the only true path to the attainment of a *knowledge* of that Infinite Being, which is vainly sought through the dogmatic utterances of those who refuse liberty of thought to others who yearn after growth. Let me assure my old friends in the flesh, that if I have grown out of the old clothes of a belief, which at one time seemed reasonable to me, and have been permitted to put on fairer and more pleasing garments, I have not changed in my regard for their happiness, which they will find, as I have done, consists not in stereotyped doctrines, but in the cultivation of a willingness to learn, and to advance, and to aid each other in the realisation of the grand possibilities of the future.

I will now endeavour to make clear the reason why I have expressed myself concerning Jesus Christ as I did in the communication complained of. Do I do him less honour by characterising him as an exalted man, rather than as your opponents do, as a kind of nondescript being, transcending human reason to define, and yet said to possess all the qualities of a man? If he be a man, he is not God in the sense in which their theology teaches, and if he be not a man, then he is but a shadow, a kind of phantasmagoric representation of some element in nature which is undefinable. We have evidence, however, that he possessed a personality in common with other men; and, if his simple history could be written, there would be abundant proof of his *true manhood*, but none of his *pretended Godhead*. He has been deified by men who have formulated in connection with his life, a system of theology which requires that he should occupy such a position; thus, obscuring the true glory of his character by investing his person with a garb which others of his class have been clothed with before him. I neither do him dishonour, nor stultify myself, when I admit the belief which prevails in my own mind respecting Jesus: full of the most exalted conceptions of his personality as an advanced Being, and of the influence which he exerts throughout the circles of the higher spheres, I dare not regard him with that degree of reverence which must ever fill the mind for the Infinite Spirit, the source of all life, and the centre of the universe; and, who, as a consequence, must ever remain unreached by man, except through those higher manifestations which we discover in His works around us, whether they be in the form of exalted men, or what is termed inanimate nature. As I have already remarked, many of those who charge me with inconsistency in now declaring what I do relative to my belief concerning Jesus Christ, will in due time, come to see as I do now, and they will then find, that the ground they formerly occupied, would have been utterly untenable excepting to those whose minds are blinded to the truth by preconceived ideas, accepted by them as infallible, and declared to be beyond the possibility of refutation.

When I remember that such was my position but a short time since, I am fain to regard all who differ from me with that charity which utters no word of condemnation. In the manifestation of the spirit of brotherly love deal with those who, did they but know as much as more advanced minds do, would not only think differently but act differently, and wait patiently for the time when on the shores of this happier land, it will be the common lot of all to learn lessons of higher wisdom, and from which shall be developed more truthful conclusions concerning not only Jesus Christ, but also respecting the object and issues of life in general; and by means of which the many errors of earth life shall be corrected and discarded. Till then bear and forbear, and ever remember, that if you would be the children

of the one Father, the love of children must characterise your dealings one with the other; this is the great law, which ever lost sight of when in the spirit of a hasty and dogmatical quarrel men utter harsh words against each other, should regulate the dealings of man with man, and render him a *helpmate* and not a *stumbling-block* in his brother's path.

May, 1878.

Ever Yours,
JAS. MARTIN."

H. J. B.

MR. TYERMAN.

From a Sydney correspondent.

THE readers of the *Harbinger* will be glad to hear, that the friends of Progress in Sydney, could not let Mr. Tyerman take his departure from these Colonies, without offering him some token of their sense of those valuable services as a Reform Lecturer, which he has rendered alike in Victoria, New South Wales and Queensland. The Spiritualists and Liberals accompanied their present with the following letter, which was read to Mr. Tyerman at an evening party, on the 6th May:—

"Sydney, 6th May 1878.

DEAR MR. TYERMAN,

On the eve of your departure from Australia, for America, some of your Sydney friends have desired to join in thanking you for your brave pioneering labors as a Freethought Lecturer in this Colony and Queensland, since you made this city your head quarters in 1875.

As you may well believe, a large number of those we represent, are in thorough harmony with yourself in accepting the truth of Modern Spiritualism, and they have accordingly had a very strong additional ground for appreciating the value and fidelity of your constant promulgation of what you and they unitedly deem the Great Reformating Gospel of the age.

We feel, however, that your great aim has been to promote the cultivation of the popular mind and the free expression of individual opinion, and by these means to release your fellows from the blasphemously absurd superstitions of Bible-worship, and to replace false-thinking, hypocrisy and bigotry, by honesty in all relations of thought and life, and goodwill towards all the varied family of our common Parent.

In your manful carrying out of this object, accompanied of course with that amount of obloquy which is only the test of true merit, all have had a sympathetic interest; and, in view of your leaving us, as you say, perhaps for ever, your friends claim to express their recognition of your years of able and successful service in our midst.

In conclusion, we are requested to ask your acceptance of the enclosed, and to wish you a hearty God-speed, and all future happiness for yourself, Mrs. Tyerman and family.

We are, Dear Sir,
On behalf of the contributing Liberals of Sydney,
Yours very truly,

HUGH GILCHRIST.
HY. GALE."

The above was then verbally acknowledged by Mr. Tyerman with the promise of a written reply, which was fulfilled as under:—

"147 Woolloomooloo Street,
Sydney, May 7, 1878.

To H. GALE AND H. GILCHRIST Esqs.,

My dear Friends,

I beg to acknowledge the Address, and fifty pounds (£50),* which you presented me with last night, on behalf of some of the Liberals of Sydney, in recognition of my labours in the cause of Spiritualism and Freethought.

I thank you sincerely for the part you have taken in this matter, and would through you, convey my thanks to those other friends who have contributed to the amount presented. My only regret is, that I have not been able to do more to deserve this practical evidence of consideration and good-will.

Of course, the money is very acceptable, especially under existing circumstances, though I had no expectation of such a thing when I decided upon going to America. Its value, however, is much enhanced to me, by its being a proof that my humble efforts in the Liberal Cause have been in some measure appreciated. I trust that that Cause, in all its branches, will be blessed with ever increasing prosperity.

With kind regards and good wishes,

I remain,

My dear Friends,

Yours fraternally,

JOHN TYERMAN.

It is gratifying to know that the Sydney Freethought Progressive Society were likewise desirous of showing their esteem for our friend as a member of their body; so that, about the same date, Mr. Tyerman also received and acknowledged a useful amount which they had readily collected for the purpose.

A number of active sympathisers in the common cause, were present at Mr. Tyerman's embarkation on the 8th. "Good-bye" was the order of the day, and at length the friend on board was being carried farther and farther from the wharf as the s.s. "Rotorua" commenced her voyage.

It should be stated that Mr. Tyerman delivered a farewell Sunday evening lecture on the 5th, his subject being "Pressing Questions of the age and conflicting solutions of them." With supreme ability, he dealt with the several questions of the existence of God, his relation to man, the claims of Jesus Christ and the destiny of the race; and, at the close, gave an affectionate farewell to all who had interested themselves in him and his work in New South Wales, expressing great gratitude to those who had been prominent in assisting him. The Victoria Theatre was well attended on the occasion, and it was generally felt, that all sections of the Liberal camp in Sydney, were about to sustain a serious loss by the departure of the lecturer. It may be safely asserted, that their best wishes are not wanting for the success of his immediate tour, and for his lifelong prosperity, wherever he may determine to settle, be it in America, or elsewhere.

H. G.

THE SPIRIT BRIDE.

FURTHER TESTIMONY IN RELATION TO THE MARRIAGE OF A MICHIGAN JUDGE TO A GHOST AT TERRE HAUTE, IND.

(Correspondence to the *Cincinnati Commercial*.)

TERRE HAUTE, IND., Dec. 18.—We, the undersigned, manager of Anna Stewart's seances are in daily receipt of letters calling our attention to a report under the caption of "Marrying a Ghost," found in your issue of a recent date, asking our version of the unique wedding. In reply, we take from said report the following extract, fully endorsing the statements made therein by your correspondent:

"At 7 o'clock Mrs Stewart entered the cabinet, the lights were turned down, and quiet prevailed, broken only by the sweet and trembling vibration of the doctor's music box, a condition necessary to assist the controlling spirit to more fully materialise. Some twenty minutes were in this manner whiled away, when the door of the cabinet opened, disclosing an angelic figure, arrayed in a complete bridal costume of snow-white texture, indescribably beautiful. The veil, which appeared like a fleecy vapor, encircled her brow and being caught at the temples, fell in graceful folds and seemingly almost enveloping her entire form. Thus, like treading on the clouds, the form walked softly into the rostrum. The Judge, who had received spiritual intelligence as to what was about to occur, at once recognised the materialisation as that of his departed wife, and exhibiting considerable feeling mingled with much dignity of manner, approached her with affectionate greeting, and placed within her gloved hand a bouquet of rare flowers, imprinted upon her lips a fervent kiss. 'Are you ready?' inquired the doctor. 'We are,' responded the Judge. Justice Denebie, of this city, then stepped upon the

* With additional subscriptions, increased to 51 guineas.

rostrum, and joining the hands of the couple, in a few well-chosen words, in the name of the overruling power, united the mortal to the immortal; vows of eternal constancy and fidelity were exchanged, pledges of love were made anew. At the conclusion of this ceremony, the spirit bride received the congratulations of the company present, then slowly receded. As she crossed the threshold of the cabinet a dazzling light flooded its precincts, revealing to the audience a spirit face of marvellous beauty."

The above, as reported, was witnessed on Sunday evening, the 19th of November last, by twenty persons, composed equally of each sex. The preliminary arrangements were consummated in a private seance on the morning of the same day. During the fifteen minutes taken up by the interview the apparition was seated by his side, asking and replying to questions indicative of a superior intellect. The conversation on her part was conducted in a loud and distinct whisper. She manifested the greatest pleasure in accepting the privilege granted to reassure him of her continued regard and affection. In reply to the question referring to the proposed marriage, "What will the ignorant and prejudiced say? Will they not regard me crazy?" "It matters not as to what they may say; let us please ourselves," was the decisive and emphatic reply. His wishes as regards the wedding-dress were consulted with manifest interest and scrupulous care. She appeared on the momentous occasion attired in the habiliments agreed upon, with the pleasing exception that in splendour they surpassed the hopeful anticipations of the anxious mind, the exquisite beauty of which beggars description.

Linus B. Denechie, Esq., the official whose services by pre-engagement were secured, promptly mounted the rostrum at the proper time, and passed on to meet them, as they arm in arm advanced to the front. Unexpectedly a warning to halt was received. Alas! the apparition was faltering. In swaying the head and shoulders fell backward; the face, partially dematerialising, assumed a pallid and ghastly appearance. Awe-stricken, his honor, the 'squire, awaited results with anxious solicitude. In the meantime, sympathetic minds imploringly and silently offered prayers in her behalf. A few moments of breathless silence, and the crisis passed. Behold! she rallied, coming up with a power that inspired all with a grateful confidence in her ability to pass successfully the trying ordeal. At the conclusion of the ceremony the Judge conducted her to the cabinet, following which the illumination referred to was introduced. After the brilliant light faded away, the apparition reappeared, shaking hands with the judge, then the 'squire, and afterwards with all in the room, returning to the cabinet, closed the door, and was seen no more. Thus terminated the most startling and interesting event ever recorded in the annals of spirit phenomena.

In conclusion, we desire to say that the location of the judge in Vermont was incorrectly reported, and the initial "A." is fictitious. Doubtless the omission was for prudential reasons. The inaccuracy in the location and the initial letter does not change the important fact, and a correction is unimportant. It may be proper, however, to assure the public that his honor occupied the executive chair in a judicial capacity of Judge in his circuit court district for fourteen consecutive years. The execution of his official acts was noted for accuracy and promptness, filling the position with honor and acknowledged ability.

ALLEN PENCE,
JAMES HOOK,
SAMUEL CONNAR, } Committee.

To the interested be it known, that I, Linus B. Denechie, certify that the statements in the above referring to my connection therewith are strictly correct.

L. B. DENECHIE.

PSYCHOGRAPHY.

By M. A. (OXON) W. H. HARRISON, 1878.
UPON the title page this work is described as "a treatise on one of the objective forms of psychic, a spiritual phenomena," and as the preface informs us is designed to present "a record of facts" bearing on the

form of manifestation, known usually as direct writing. It contains the personal experiences of the author, substantiated and extended by those of well-known writers, obtained in all cases under test conditions. Baron Guldenstubble, Professor Crookes, Sergeant Cox, Hon. R. Dale Owen, Rev. J. Page Hopps, Mr A. R. Wallace, Professor Barrett, Dr. Wyld, Dr. C. Carter Blake, Rev. T. Colley, Canon Moul, and Madame Blavatsky, are among the authorities whose attestations are here placed before the public, in the briefest and most satisfactory manner. From the most unquestionable evidence we have here the proof of a force and an intelligence, exercised without physical intervention, and of such a character as to defy detection, as well as apparently to override all established law. We have the sworn testimony of the Court Conjurer and Prestidigitator to the Emperor of Germany, Samuel Bellachini; that after testing the mediumship of Mr Slade in a series of sittings by full daylight, as well as in the evening; he considers obtaining of such phenomena by presdigitation to be "absolutely impossible"; after which it is to be hoped that the unveracious and shameless Maskelyne may be somewhat silenced. At one sitting in St. Petersburg, writing in six different languages was obtained on a single slate. Writing has been obtained in Greek, and even in Chinese, as well as in many modern languages, of which the mediums have been ignorant; but for further and complete information upon this subject we must refer our readers to the book itself. It is almost needless to say, that the selection of evidences has been guided by that scrupulous accuracy for which M. A. (Oxon) deservedly possesses the entire confidence of all readers. The criticism is as usual searching and suggestive, the method logical and scientific, the treatment scholarly—either to spiritualists or enquirers the volume is one of the highest value, and if the exceptionally fitted author could continue to publish a series of them, each one dealing with a particular branch of the phenomena; the science of spiritualism supported by such text books would inevitably advance to the position of importance due to its marvellous revelations, but hitherto denied by the ignorance and prejudice of the masses.

No rational mind could escape the conviction which a perusal of this 150 p.p. compels, and especially to those outlying tracts of civilisation, where physical phenomena are rarely within reach of the investigator; such treatises as these are invaluable. The printer's and binder's portion of the undertaking has been very handsomely performed, and we trust that the little handbook will have as it merits an immense circulation.

MR. WALKER AT SANDHURST.

From a Correspondent.

MR. THOMAS WALKER has been in Sandhurst since Easter Sunday lecturing to good audiences, both in the Masonic Hall and in other buildings. He delivered the last of the series on Sunday, the 19th May, in the former hall, before a very large and highly respectable assembly. Mr. W. D. C. Denovan, a member of the City Council, being in the chair. The subject of the lecture was "The World on Fire, or who was Moses." The lecturer was controlled by one of his ablest spirit-guides, by name Knowles, who said he was a phrenologist in this sphere, and died some seven years ago. It would be utterly impossible for me to report the lecture as I am not a shorthand reporter, so I will merely state that so eloquent and beautiful was it that the large audience sat for one hour and a half—the time of its delivery—spell-bound. Several gentlemen who are not Spiritualists said it was grand, and that they would rather hear Walker than the Rev. Charles Clark. This I should say, is no small compliment, as Clark may be justly classed as among the first-class speakers of the day. At the close the controlling spirit answered several questions so cleverly as to astonish many of the audience. A vote of thanks was passed to Mr. Walker, and a most cordial wish expressed that he might soon return to Sandhurst again. Mr. Walker left Sandhurst to-day for Castlemaine, where he is to lecture once or twice, and he then proceeds to Sydney, to lecture there next Sunday. During his short stay in Sandhurst he has made many friends and has

done much good to Spiritualism, not only by the example of a blameless life, but by the able character of his trance lectures, which were really far above the average of any previously delivered in this city. I think I am justified in saying that an effort will be made to obtain the kind services of Mrs. Britten here if only for one night, as many who are not yet Spiritualists are most anxious to hear her. I cordially join in the hope that we may be so privileged to see and hear the Historian of Modern American Spiritualism.

Sandhurst, 20th May, 1878.

THE LINES OF DEMARCACTION BETWEEN OCCULTISM AND SPIRITUALISM.

BY EMMA HARDINGE BRITTEN.

At what exact point of time in this onward rushing age of ours the word "Occultism" first began to be bruited about by the tongue of rumour, I am unable to say. To what particular circumstance, place, or person, the word in question owes its wide spread notoriety, I am equally at a loss to determine. All I do know is, that it is used as a weapon of offence by one class of Spiritualists against another, and certain ill defined meanings have been attached to it by the attacking party, the sum of which implies, that Occultism is the foe of Spiritualism, and that the chief end and aim of the Occultist's faith, is to level deadly blows against that of the Spiritualist. Having been classified—by a certain portion of the belligerent Spiritualists—amongst the enemy's ranks, and deeming it rather hard to spend my life time and all I am and have in the defence of a cause, which seems to rejoice in no line of conduct more, than the suicidal act of slaying its best friends, I shall take advantage of the discussions which I am told are being carried on in the columns of the English *Spiritualist*, to offer a few remarks on the position of Occultism, and Occultists, as I understand these terms. Being so far away from the great desideratum of a regular and frequent mail delivery, and the immense pressure upon my time, being now, as heretofore, too great to permit of my studying mail matter *en masse*, I can only touch upon the salient points at issue from the reports rendered me by others. From these I learn, that some of the English Spiritualists like many of their compeers in America, greatly misunderstand the terms they denounce, and fail to realise that Occultism can only be legitimately rendered, as the science of that which is *hidden*,—whilst the Occultist is neither more nor less than a student of *hidden* things. If there were no mysteries in the universe yet to be solved, and Spiritualism really covered the whole ground of the Occult or *hidden* in nature, then would the term Occultism be meaningless, and the studies it points to, be supererogatory. But after having sat at the feet of my spiritual pastors and masters for twenty years, and been as patient, faithful and earnest a student of Spiritualism as its resources for instruction would allow, I find, I have only just gained that standpoint of knowledge which assures me that the soul of man lives beyond the grave, and can and does communicate with mortals, through certain telegraphic signs and signals. As to the how spirits come, from whence the soul originated, its relations with matter, its powers, potencies, past, present and future, all these are still points of Occult knowledge, which I and others humbly crave permission to investigate, with a little more attention than Spiritualists are always willing to accord to such very Occult subjects; and for this purpose, I do not confess myself guilty of any want of loyalty to spiritualism when I venture to question the opinions of the "grand old ancients," explore the realms of magical art, peer into the crucible of the alchemist, take a seat now and then on the tripod of the Pythia, listen to the histories of trolls, dwarfs, fairies, undines, brownies &c., and wonder whether they were any better or worse accredited than the stories of Katie King and all their family relations; in a word, I take the liberty,—although I am a Spiritualist—to ask for a little more light on every subject to-day, than I had yesterday, and determine that the ALL of spiritual knowledge and light that man has ever enjoyed, is no more to be obtained through

the communicants who have as yet manifested to us in this modern dispensation, than it is to be found bound up between the covers of the Bible. To me, the most remarkable phenomenon in Spiritualism, is, that Spiritualist, who would limit the sphere of investigation from the bands of Orion to the cabinet of the Davenport Brothers.

When the chains of Ecclesiastical despotism fell from the neck of the human soul, as we opened the gates of immortality at the summons of the first rapping spirit of the 19th century, we immediately enlarged our edition of the Bible—from King James' version to that written by the King of Kings on the pages of the Universe. And shall any petty spiritual autocrat denounce me because I turn from the communications of the immortal "John and Katie," to those of Plotinus and Pythagoras? Because I believe, nay KNOW that my soul shall survive the shock of death, may I not try to find out where that soul came from? Because the spirits of earth are all around me, and their homes are made manifest, and their spheres have become palpable, and the demonstrations of their presence peoples the very air I breathe with a living aura, and makes the atmosphere of my silent chamber alive with the heart throbs of an innumerable cloud of living witnesses, must I thenceforward conclude that there are no other spirits in the universe than those of humanity? No other spheres than those of this "little dew drop in space" earth? no existances but those who have once been incarnated in the ever changing elements of our materiality? When my all wise spiritualistic friends can find the ultimate point of divisibility in the atom, I will believe human spiritual existance is the ultimate point of density on the one hand, and attenuation on the other, in the realms of elemental being. When they can prove that matter and spirit as we see it combined in the human structure, is ALL that the realms of atmosphere hold in solution, I will cease to search below or above man, for the origin and ultimate of his soul's career. The real truth to my apprehension is this. Spiritualism is *one phase, and one only* of Occultism. Occultism, as the science of the unseen universe, is only demonstrated in a very limited degree by Spiritualism. Even as far as we have proceeded in that glorious and most welcome revelation, the solution of one mystery only introduces us to the threshold of another, and upon, aye, and over these thresholds, I shall presume to step, in never ending search for those more profound solutions to life's never ending problems, that will require the whole realm of existance to solve; the experiences of every age to illustrate; and the entire areas of space to explore thoroughly. As to any present stand points of belief, which would justify critics in passing judgment upon us, as Occultists, I protest against such presumption. I should as soon venture to set up my religious opinions as a stand point for the faith of French Re incarnationists, Italian Catholics, English Trinitarians, American Nothingarians, Hindoo Buddhists, Chinese Lamaists, &c. &c.; all of whom can, and do believe in spirit communion, as to allow any journalist to represent the opinions of Madame Blavatsky, Colonel Olcott, or Emma Hardinge Britten, as authoritative standards of faith in occultism. Whatever we may all, and each believe, we make no profession of knowledge beyond what we can absolutely demonstrate, and as I have ever held that position, with all due allowance from my spiritualistic associates, I shall take leave to carry it with me, into those broader fields of investigation, which enlarge the borders of Spiritualism into Occultism.

Occultism then is the ALL of spiritual things, as modern Spiritualism proper, is a part. Occultists are fearless explorers into the entire realm of the Occult, instead of being contented to drink only from such fountains of knowledge as the spirits of our own sphere can open up to us. Occultism has as yet no standards of knowledge, but very broad areas of opinion, and I should no more subscribe to the *ipse dixit* of an Occultist, unless he could prove his positions upon unimpeachable grounds of proof, than I should acknowledge a right from any Spiritualist to say to my soul—"thus far shalt thou investigate, and no farther, and hitherto shall the waves of thy thought be stayed." For my own part I strongly

recommend all Spiritualists to become Occultists, that is, to leave the idle and senseless platitudes in which so many while away a leisure hour, converting Spiritualism into a mere vehicle of an evening's entertainment, and seriously set themselves to work to discover the links of causation from which effects spring; to trace each spirit up through, as well as from matter, and up through space into ultimates, as well as into the pleasantries of the spirit circle.

Where such vast fields of knowledge are to be traversed as spiritual existence opens up to our gaze,—past, present and future, are the only boundary lines which should limit our field of observation. Where belief can stretch away to such illimitable heights and depths without finding any horizon save man's ignorance, it is an unpardonable sin to sit cracking jokes with materialized spirits and "run a muck" against every student who attempts to find out from what manufactorys the materializers derive their materials. "Wide as the Universe," should be the field of our research. Free as the air our right to speculate and draw deductions. Based on eternal principles our enunciation of doctrinal opinions; founded on the corner stone of demonstrable facts, our claims to knowledge.

Courteously exchanging opinions with one another, instead of belabouring those that differ from us with the old weapons of prejudice and ignorance; this should be our method of research, and our means of growth, and if we add, standing shoulder to shoulder with each other in the new field of spiritual research against the legions of conservatism and materiality, I think I have laid down a better plan of operations for the advancement of our glorious cause, than the idle and wasteful battle of terms which has so long been going on between the so-called ranks of Spiritualism and Occultism

EXTRACTS FROM MY COMMON PLACE BOOK.

Heaven is a state of joyful labour not for self but for others.
Holcombe.

The wise and good Adam Smith wrote of David Hume, "I have always considered him both during his life and since his death as approaching more to the idea of a perfectly wise and virtuous man."

God's action on man is by persuasion, not by compulsion.

No one can escape the tyranny of his own organisation, no one can elude the destiny that is innate in him, which unconsciously shapes his ends even when he believes that he is determining them with consummate foresight and skill. The treatment of crime is a branch of psychology. Crime is a disorder of the mind, having close relations to Epilepsy, Dipsomania, Insanity—and other forms of imperfect organs of speech, club foot, cleft palate, hare-lip, deafness, paralysis, suicide and mania. *Maudesley.*

The first ray of light that was thrown upon the circulation of the blood, was by Servetus, who was burnt by the sanction of Calvin.

Each religion of the world is a step in the progress of humanity.

The darkness of the dark ages was deepest when the power of the church was least disputed, that darkness began to break, when the doctrines of the church began to be questioned, which was coeval with the Reformation.

Froude.
Science is the result of inquiry, Theology the result of faith.

As men advance from an imperfect to a higher civilization, they gradually sublimate and refine their creed.

Lecky.
The true christian knows no covenant, no mediation with God, but only the old eternal unchangeable relation, that in Him we live and move and have our being.

J. G. Fichté.

Heresy simply means private judgement.

Science is the explanation of nature.

The Rev. James Kirkton about the time of the Reformation in Edinboro', says of the Rev. John Welsh, that some one who saw him walking, saw clearly a strange light surround him, and heard him speak strange words about his spiritual joy.

Select Biography, quoted.

The hearts of the Scotch clergy were so lifted up with pride that they believed, horrible to relate, says Buckle, that they had audible and visible communication from the Almighty. (Every Spiritualist knows better.)

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